The Cochin Cinematograph Bill.

Mr. K. ACHYUTA MENON.

Sir, I beg to move that the Cochin Cinematograph Bill be taken up and passed now.

Mr. T. K. KRISHNA MENON.

Sir, I second it.

The motion was put and agreed to by the House.

The Cattle Trespass Amendment Bill.

Mr. K. ACHYUTA MENON.

Sir, I beg to move that the Bill to amend the Cattle Trespass Regulation be passed.

Mr. T. K. KRISHNA MENON.

Sir, I second it.

The motion was put and carried unanimously.

The Criminal Law Amendment Bill.

Mr. K. ACHYUTA MENON.

Sir, I beg to move that the Criminal Law Amendment Bill may be passed.

Mr. T. K. KRISHNA MENON.

Sir, I second it.

The President put the motion to the House, and it was carried.

Resolution on matters of General Public Interest.

PRESIDENT.

We shall continue the discussion of the resolution regarding the introduction of hand-spinning as a compulsory handicraft by Mr. E. Ekkanda Wariar. Dr. A. R. Menon, I call upon you to continue the speech.

The Introduction of Hand-spinning in Schools.

Dr. A. R. MENON.

Yesterday, towards the close of the meeting, I was discussing the justification for, and the advisability of, furthering the cause of hand-spinning in schools. So far as I can understand, the Hon'ble Member for Education seems to be in sympathy with us in this matter, though he has raised serious objections—objections, to my mind, eminently unreasonable—about the practicability

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of the application of compulsion. Well, Sir, almost all human institutions are based upon compulsion. Even the so-called sacred institution of marriage is more or less based upon it. Turn you wherever you like, everywhere you will find compulsion. If the object we have in view is great, noble and useful, then, certainly, it is not proper to say, on ethical or logical grounds, that compulsion should not be used.

Another objection raised seems to me to be quite reasonable. The Director of Public Instruction stated that this State has got different characteristics in different places, based upon geographical features, and facilities for the development of different kinds of industry; and he has mentioned places where cocoanut palms are abundant, where industries based upon the products of the cocoanut tree will be more profitable than spinning. Well, I willingly concede that point; but my argument is that all boys in the schools must be compelled to take to one kind of industry or another. It is immaterial whether they learn coir-making or spinning. Only there must be compulsion; otherwise, there is no use in talking about these things.

Then, another point: the question arises as to the benefit of this industry. There are two aspects to that question. One is the economic aspect. There is a confusion of ideas here. It is not intended, as an economic proposition, to compete with machine products; neither is it intended as a full-time occupation for all. My suggestion to this Council is that a portion of the time of the scholars may be utilised for this purpose, when they are young, so that, in times of stress and scarcity, they may use the knowledge acquired to augment their income.

Another point: what is the economic value of the present system of education? As an investment, it is a thorough failure. On a rough calculation, it comes to more than three thousand rupees and twelve years' hard work for a man to become a graduate; and the magnificient sum of fifteen rupees is paid to him in the Education Department itself. On the other hand, we are quite certain that, by working the *charkas* for an hour or two a day, a man can earn five or six rupees per year, apart from his other occupations.

Let us consider the other aspect: the working of the *charkas* helps to mould one's character. The ultimate object of education is to make a useful citizen, a better citizen and a better man. Now then, what does this spinning wheel do? It inculcates a new spirit of patience. I marvel at my friend, the Hon'ble mover of the resolution, when he says that he

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can spin four hundred yards of yarn a day. Just imagine what patience it indicates.

Another quality that is calls forth is perseverance. I have tried to work the *charka*; but I gave it up, because I was satisfied that I am tempermentally unfit for that sort of job. Failure after failure is inevitable; and it is only after a prolonged effort that we acquire proficiency in the art. To acquire that proficiency, perseverance is necessary.

Other qualities that we acquire are tenacity of purpose and a spirit of co-operation and co-ordination. You work with a determination to attain an ideal; you work in conjunction with others engaged in spinning, and you have to co-ordinate your activities with the work of the weavers and the traders. It is on these principles that Bengal has established its system. The House will be surprised to know that, in a village of a thousand people, they can make an extra income of eight hundred rupees per mensem. Surely, eight hundred rupees is a big sum for the people living in rural areas.

These are a few of the aspects of the question; and I have no doubt that, if the Director of Public Instruction tackles with it seriously and earnestly, he would be able to do a lot of good to our people. But our difficulty is, I am afraid, the Director does not believe in the efficacy of enforcing compulsion.

I have tried to show that compulsion is essential; without compulsion we cannot do anything. But the Director says, "We will endeavour to do what we can on a voluntary basis and see what result is obtained; and if the result is not satisfactory, most probably, we may resort to compulsion". The Government are at liberty to accept the resolution or not. After all, the resolution of the Council is only a recommendation. We do not desire that the system should be brought into force all at once and in all schools. We will be satisfied, if it is introduced gradually. I do hope that the Director would make an honest endeavour and put forth all his energy and enthusiasm to make this movement a success.

Mr. N. PADMANABHA MENON.

Sir, I am not asking for a statement. But in view of the trend of the discussion we had here, is it possible for the Government to take up a more definite attitude than that taken up by the Director of Public Instruction yesterday ?

Mr. C. MATTHAI.

What was said yesterday was only that the department is in sympathy with the idea underlying the resolution.

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Mr. N. PADMANABHA MENON.

But is the department prepared to introduce spinning as an optional measure and not as a compulsory subject? I say that it is not to be introduced as a compulsory subject, but it will be advisable to introduce the spinning wheel, as far as possible, as an optional measure, on a voluntary basis. If, in the middle of the discussion, it is said that the Government is prepared to change its attitude over and above that of sympathy, this attitude can be taken, and the discussion can proceed on another basis. Now, the question is one of compulsion. If, apart from compulsion, Government is prepared to make an attempt on a voluntary basis, that is to say, to introduce spinning wherever possible—only that it should be on a voluntary basis—it will be a great step forward. In the introduction of handicrafts, spinning in the school must take a prominent part. An effort just to see whether the attempt can be made a success or not does not improve matters. Some say this is not financially successful. I am not going to introduce another measure. But then, it is said the object of the resolution will be frustrated, if there is no compulsion. There are Government schools in this respect, which will try to introduce spinning. I think the Government can safely do that. I think I have made it quite clear. I realise personally, and the department also realises, the importance of spinning as a subsidiary industry, and it follows it is a duty incumbent on us to do the best we can for the industry in the State.

PRESIDENT.

Let us see how the discussion proceeds.

Mr. A. B. SALEM.

Sir, may I know how many Government schools there are?

Mr. C. MATTHAI.

It is published in the Cochin Government Gazette. We have 500 in all, of which 230 are Government schools.

Mr. M K RAMAN.

May I know whether the Director of Public Instruction will open a spinning class in every school, and then induce the boys, as far as possible, to study spinning?

Mr. C. MATTHAI.

In every school it may not be possible, to begin with. In the Government schools and in the aided schools also, we shall have to open a spinning class and to invite students. As far as

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possible, compulsion must be avoided. It may be tried as an optional subject.

The question is one of finance. Every school has to be provided with spinning wheels—*charkas*—and then, every school has to be supplied with a certain quantity of cotton. The first is a pure and simple financial question. The next difficulty is want of spinning masters. So that you will see that it is difficult for us to give an assurance that every Government school will open a spinning class.

Mr. A. B. SALEM.

Could you not induce the managers of aided schools just to try this experiment? As the mover said, with regard to the Trichur Vivekodayam School, every student is persuaded and not compelled. The guardians and parents of the pupils find that it is a very useful thing, and that it will be a salvation to our country. It will alleviate our economic distress, even though you gain nothing at present. At any rate, you start this for the sake of your country. You start a propaganda like that and go to every school and ask the manager to start it. Why should you not?

Mr. C. MATTHAI.

They have realised the merits and demerits of the thing. There may be managers who are very willing to do this, and the question of money will not stand in their way. They are spending a lot of money in every other direction. In some places, they may do it only if they are helped by the Government.

Mr. A. B. SALEM.

What is the objection to make it an optional subject and to give marks?

PRESIDENT.

Why not go on with the discussion? Let us see what comes out of it.

Mr. N. PADMANABHA MENON.

There is absolutely no objection. First of all, this may be taken up as an experimental measure. To start with, Rs. 1,000 may be granted, and the thing may be tried as an experiment.

Mr. I. E. AMBOOKAN.

And if we see that it succeeds, we shall continue it.

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Mr. C. A. OUSEPH.

Though I am not prepared to attribute to spinning all the virtues claimed for it by the Hon'ble mover, though I do not believe with him that it is a panacea for all the ills that have visited India during the past generations, though I am not, like the Hon'ble Member for Irinjalakkuda, taken in by all the assailable calculations presented to us by the Hon'ble mover, yet, Sir, having had due regard to the economic aspect of the question, which has for some time been discussed from various stand points by very eminent persons such as Mahatma Gandhi and others, I am prepared to support the resolution as it is. I would have been glad, if the Hon'ble mover had been able to accept the amendment proposed by the Hon'ble Member for the Jewish Constituency that the matter may be made optional for the time being. But I am sorry our rules do not permit it.

I am not an enthusiast or a faddist. I do not believe that, by introducing spinning, we can soon go back to the Dacca muslin days, but the spinning wheel would, in my opinion,—and it is my conviction—go a great way to alleviate the sufferings which India is now subjected to. Sir, in Cochin itself we have tried various experiments to alleviate the economic suffering of the people. The Potteries and the Tanneries were some such experiments. Our Industrial and Trades Schools were also devised to teach the people some industries so that by taking to them they may make their lot better. All these have been failures so far. That was admitted by the Finance Member in the last budget session. Now, Sir, there is a proposal before this House which, if carried into effect, would, it is claimed and generally agreed to, go a great way in the long run to alleviate the sufferings of the people. If we are more or less certain about success, questions of money should not stand in our way. Of course, experiments may succeed or they may fail. I do not think the Hon'ble mover would prophesy for his experiment certainty of success. Even if it is not a matter of certainty, but only of probability of success, even then this House should support it. Sir, throughout India it is generally believed that India's poverty is due to our having to depend on foreign countries for clothing us, our own cotton industry having been destroyed by means of a questionable character. Until and unless the original position is restored, India's poverty will stick. Seventy crores of rupees is spent every year to import foreign cloth. If at least a part of that seventy crores is saved for India, much of the present poverty can be avoided.

Sir, the Hon'ble Member for Education remarked that compulsion is always repugnant to our youngsters. We teach with

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the rod Algebra, Geometry and kindred subjects, which seldom boys do like, and whose use for most boys in after life is next to nothing. If it is probable that, by teaching spinning as a compulsory subject, we may provide a secondary vocation for the people, why not introduce it, even though compulsion is repugnant as in every other case?

Sir, 80 per cent of the population of our State and of India generally are agriculturists. They have ample leisure behind them, and they can be taught to use their leisure hours for spinning. If these hours that are now wasted in sleeping or in idle talk are utilized for turning the wheel of *charka*, a good deal of money can be saved by the poor peasants of India. It is said that it is very difficult to change a habit once acquired. But the object of education is also to enable man to control himself, and the Hon'ble mover wants to make spinning compulsory so that a boy may be taught so to discipline himself that in after life he may take to spinning without reluctance. Sir, I support the resolution.

Mr. A. B. SALEM.

Sir, I also rise to support the resolution. It was not possible for me to agree to the idea of compulsion, and I put the idea of option; but now, as that would be negativing the resolution, there is no *via media* to it.

This is a resolution which is dear to my heart. I should like to see every boy in the country industrious, making something for himself after his education in the schools and making money. Out of the many getting into the Primary department, we know only very few boys graduate themselves at the end. There is a large mass of people who go out into the world, after their Primary education. The next class will be those who go through the Matriculation or the School Final course, and they that graduate will be still less. To the great majority the spinning wheel will be a wheel of salvation. There is no doubt, Sir, that, in the days when India was famous for its cotton industry, for its famous cloth, the Dacca muslin referred to by the Hon'ble Member for Chalakkudi, India was a country flowing with milk and honey. After the cotton industry in India had been throttled and destroyed in the interests of foreign competition, there resulted this grinding poverty of the masses in India.

Now, Sir, here is an idea that we have brought forward in the interests of the country. What is the idea? Let us examine

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it. As the Hon'ble Member for Irinjalakkuda has put it very aptly, patience, perseverance and tenacity of purpose will come into the boy who is accustomed or who has been compelled to work at the spinning wheel. These are very great qualities which we can instil into his mind by making him spin.

There are many points given in favour of this spinning wheel, and we cannot brush them aside. The spinning wheel is supposed to be designed to bring about a peaceful and calm atmosphere of solemn determination. That is the patience that the Hon'ble Member for Irinjalakkuda referred to.

Now, Sir, I think the financial part of the problem need not be a bugbear to the Education Member. It is not at all a big financial question. I have worked out the figures, Sir, and it is seen that it is a very small amount that is needed for the introduction of compulsory spinning in all the schools. We have experimented with lakhs and lakhs on the Potteries and the Tanneries. We need not take money by thousands, and by tens of thousands, for the scheme. I ask the Hon'ble Member whether the figures that I give will commend themselves to him.

We have 500 schools, Sir, and these 500 schools can be grouped into schools of six each or four each. If we group the schools into four each, we have 125 groups of 4 schools each. We can have a spinning master who can devote half an hour to each school. That one teacher can do. It is enough, if he is paid Rs. 20. So we must have 125 spinning masters; that makes Rs. 2,500 as the cost of the spinning masters. Let us see, if we can give to each school Rs. 10, to experiment, for cotton. That would be amply sufficient, Sir.

Mr. C. MATTHAI.

Rupees 10 for a year?

Mr. A. B. SALEM.

I ask for only Rs. 10 a year.

PRESIDENT.

Besides Rs. 2,500 for a month. We will follow the figure.

Mr. A. B. SALEM.

It will be one rupee a month. That comes to Rs. 3[illegible],000. If we take it for a year, for 12 months, it will be Rs. 30,000. I ask for a donation of Rs. 10 for the first and last time.

Mr. C. MATTHAI.

What about the teachers?

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Mr. A. B. SALEM.

In the schools, the spinning master may be paid for one, two or three months, and he can teach one teacher, and then that teacher could do the work, if he is paid an extra sum of Rs. 5 in addition to his pay, and he will be glad to devote half an hour. So that difficulty can be got over in that way. Now, Rs. 10 donation for each school will mean Rs. 5,000 during the year. With that Rs. 10 capital, all boys can spin, and the products can be sold, and thus the amount can be recouped.

Mr. C. MATTHAI.

On an average, there will be 250 boys in a school and 180 working days a year, and how is it possible to supply cotton? It is impossible that every school can be made to work throughout the year with Rs. 10 worth of cotton.

Mr. A. B. SALEM.

On account of the economic problem, I say that Rs. 10 worth of cotton is enough. It is not a factory to make money from, but only an experiment.

Mr. C. MATTHAI.

But the classes are supposed to be working, and each boy must have a certain quantity of cotton in hand.

Mr. A. B. SALEM.

The yield will be sold and it will bring money. I ask only to make a beginning with Rs. 10 for cotton and the Director of Public Instruction need not recommend more than Rs. 10. Let us see what the result will be. That means Rs. 5,000 for the whole State. I ask for a contribution of Rs. 5,000 to make a beginning to let us see the result. A class may be opened in each school, and we need not compel the boys to join that class. Those who like may be allowed to join the class. That is sufficient. All the students need not be compelled to go in. That is my idea. If it is introduced only in half the schools, the cost will be exactly half. If Rs. 5,000 is budgetted for this experiment, that would be amply sufficient.

Mr. C. MATTHAI.

What about *charkas*?

Mr. A. B. SALEM.

The Hon'ble Member has mainly put it down that certain philanthropic gentleman may give it as gratis. It is only worth 3 or 4 rupees. I can supply them at the rate of Rs. 4 each to all the schools. 3 *charkas* for each school is enough.

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Mr. C. MATTHAI.

How can a school work with three *charkas*?

Mr. A. B. SALEM.

Each boy can work for half an hour.

Mr. C. MATTHAI.

What are the other boys to do then?

Mr. A. B. SALEM.

When three are working, let the others be engaged in any other class.

Mr. C. MATTHAI.

For that we must have more teachers.

Mr. A. B. SALEM.

These are the difficulties that are imagined by the Sirkar. As the Hon'ble mover said, *thaklies* can be used.

Mr. C. MATTHAI.

Do you in all seriousness think that these *thaklies* can displace the *charkas*?

Mr. A. B SALEM.

In the lower classes I recommend the use of *thaklies*, because they will be more appealing to the boys. They are only just like toys to them. But for the higher classes the *charkas* may be used.

Mr. E. IKKANDA WARIAR.

If there are no funds, these *thaklies* may be used, the only difference being with regard to the quality.

Mr. A. B. SALEM.

We have got plenty of timber. I am sorry that the Member for Forests is not here. He may supply some timber scantlings for the *charkas*. It will not cost much. Timber can be supplied by the Forest Department, and it can be converted into *charkas* by the factory at Chalakkudi. Four or five thousand *charkas* will be sufficient. Only once the *charkas* are to be made, and they need not be made annually. It is not a recurring item. I do not think you annually make benches and stools. (*Laughter.*) In the same way the *charkas* will form part of the furniture of the school. Thus the Forest Department can come to our aid, and as our Tramway is not over worked, and as we have a factory at Chalakkudi, the *charkas* can be made there easily and supplied to all the schools. In the Government schools we can make it compulsory to introduce these things, and in the aided

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schools leave it to the good sense of the managers, parents and guardians of the children. There the Government will also fully concur with me.

The *charka* is a symbol of social service of the highest order. Here is a ryot population who, after the cultivation season is over, lie heavy on the ground. They have no inducement to do any other work. and they are living upon the earnings of the season for the remaining lazy season, as I call it; and in that season, if they spin, they can make something out of it, and of course, something is always better than nothing. If they spin regularly, it is easy for a man to earn ten to twelve annas a day independently in his own cottage. Therefore, Sir, it is a symbol of independence, absolutely necessary for the progress of any nation. If a man can live independently, he will be independent in his views and conduct, and we will have freedom-loving citizens who would be loving one another.

Sir, again it is a cement that binds the people together. There is no one in this world who can go without cloths, and it will be a pleasure for the ryots to be independent of the merchants who import foreign cloth, if he makes a cloth in his own cottage and that very well done. After all, our people who live in the country parts do not want much cloths. They do not dress as we have done for coming to this chamber. They want only one single loin cloth, and that is all they require. They can easily make that in their own cottages, and they will have the pleasure of putting on the cloths woven by their own hands. There is nothing more pleasant than to have on one's body the things that one make with one's own hands. It is in that respect that the Brahmins of India at least put a thread made by their own hands on their body. It is a symbol that something at least could be made by our own hands. This scheme will conduce to make our people independent, make them economic, make them self-sufficient, and therefore, this will be a grand idea to be introduced in the educational institutions. It is for the spread of this idea that I stand here and request for the introduction of handicrafts, especially the spinning wheels, into the schools. If this idea is spread in the country, it cannot but react for a better future to the citizens of Cochin. With these few words, I support the resolution.

Mr. A. SANKARA PUDUVAL.

Now that the question has been very well discussed, I do not desire to make a long speech. But, with your leave, I shall

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make a few observations on what seems to me to be of absorbing interest. Of course, spinning has been in vogue in almost all the parts of the world, and the utility of the art has been appreciated in various countries. That this occupation is considered to be a noble one, and that it is pregnant with great possibilities has been illustrated by this picture of Her Imperial Majesty Queen Alexandra at the spinning wheel. (The member exhibited a picture.)

I have been reading some literature with regard to spinning and weaving introduced in some of the public schools of England. I too have a little experience in spinning and weaving.

PRESIDENT.

How many yards can you spin?

Mr. A. SANKARA PUDUVAL.

Not much. I must say ladies seem to be clever in the art.

PRESIDENT.

Mr. Wariar, what is the maximum you could turn out?

Mr. E. IKKANDA WARIAR.

400 yards.

PRESIDENT.

400 yards is your achievement. 400 yards per hour?

Mr. E. IKKANDA WARIAR.

The latest record is 900, and 150 to 250 yards per hour may be considered as the average.

PRESIDENT.

What is the quality of the yarn?

Mr. E. IKKANDA WARIAR.

20 counts.

Mr. A. SANKARA PUDUVAL.

From a pecuniary point of view, the House will permit me to make a few statements from my own experience. I was conducting a hand-loom weaving and hand-spinning factory, on a very small scale. There were a dozen wheels in my house and five hand-looms. In the course of 14½ months, I was able to manufacture clothes and towels, and I sold them to various people. In all these 14½ months, I was able to manufacture and sell Rs. 3,800 worth of cloth, and the ladies in my house were able to spin 60 to 80 counts. I lost about Rs. 500 on the experiment in the first 6 months, but by the end of the year I was able to make up the loss, and after three months more, the business began to yield

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profit. The idea of introducing compulsory spinning is one that deserves the sympathy of the House. Of course, the Member for Education says that the Government is in sympathy with it. The resolution does not require the Education Department to take immediate steps to introduce compulsory hand-spinning. The Education Department can take necessary steps to introduce it as a compulsory measure in a few schools, at first, and if in the course of a year the department be satisfied with the usefulness and progress of the institution, I think it might be gradually made compulsory, inasmuch as the Government is in sympathy with the movement. Perhaps, I believe the Government may not seriously object to it, because there is no request in the resolution to make it a compulsory measure at once in all the schools.

One or two points more. I wish to say something about the difficulty in getting cotton. The Superintendent of Agriculture has planted cotton plants, and we have been able to purchase cotton from him. But I do not know if the cotton produced by the Agricultural Department is being sold locally or sold elsewhere. The Agricultural Superintendent might be able to enlighten us.

Mr. E. IKKANDA WARIAR.

If I am permitted, I shall say. The Vivekodayam School was purchasing the cotton from the Central Farm.

Mr. I. RAMAN MENON.

The current produce is not yet sold.

PRESIDENT.

What is the quantity of cotton you produce every year?

Mr I. RAMAN MENON.

I do not know the exact figure.

Mr. C. ACHYUTA MENON.

It is not made a commercial concern.

Mr. A. SANKARA PUDUVAL.

So far as the Chittur Taluk is concerned, cotton is grown there, and I do not think that the yield would be sufficient for us, and we have to depend upon other countries. A large quantity of cotton is being exported from Thaliparamba in North Malabar.

Dr. A. G. MENON

On a point of information, Sir. The Chittur Taluk will

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supply good cotton, and can supply as much as we want. I have some experience about that.

Mr. A. SANKARA PUDUVAL.

Some of the Hon'ble Members who have read the Census Reports of Travancore will know that a very large number of people there were and are still engaged in hand-weaving. The weaving industry, carried on mostly with mill-made yarn, is still in a flourishing condition there. In Kuthampilli, Chittur, Chelakkara and Palayannur, in this State, hand looms are paying, yielding profit.

Now, regarding the introduction of spinning in schools, a period a day may usefully be devoted for it. Of course, some little compulsion, as the Member for Irinjalakkuda has pointed out, would be necessary. Instead of idling away their time or doing mischief during leisure hours, half an hour a day at the wheel would enable students to learn a useful occupation. When once you get half a dozen students to spin regularly, the others will follow suit instinctively. Being a cottage industry, it deserves to be encouraged. I would strongly support the resolution, and I trust that the House would pass it unanimously.

The Council adjourned for lunch at 2 p. m. and met again after an hour.

SRIMATI T. MADHAVI AMMA.

Sir, I support the resolution. I am sorry that I am only a worker on *charka* and not a speaker. I can spin 150 to 200 yards of yarn between 30 and 35 counts which is something near to ജഗന്നാധൻ (jagannadhan) in an hour. With this experience, I rise to inform you, Sir, that *charka* spinning is not a losing game; on the contrary, it is an art worth knowing. Hence I do agree with each and every word of what the mover has said about it yesterday. Moreover, I think this *charka* spinning binds us most, because in that we see an easy solution for our present economic and labour question; and this may also be counted as the best industry which can be adopted by all in a State like this, without much difficulty. Bet, with all these, I am not ashamed to admit here that I am no believer in Andhradesa *Khaddar*, or Tiruppur *Khaddar*, rather than in Manchester Mull. The difference I see between them is this, that our money goes to a neighbouring place than to a little further. All the same it is always our pockets that get emptied; that is certain. So what we want is Cochin *Khaddar*.

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We have got enough number of weavers in the State. In Chittur alone there are more than 1,500 weavers, and in other places too we will find many more of them, but all are forced, to our shame, to abide to foreign yarn, because we have no yarn of our own to give; nor can the energy and skill of one or two persons make up the deficiency. So we want spinners and spinning.

When at the beginning—because we have to exercise a little bit of patience for a week or two or at the most a month, until we are in a position to grasp the situation—even we, the grownups, soon get tired of it, and half wish to get rid of the same. But this must be remembered, that we get wearied only at that stage and no more. So there is no wonder, if children do not care to take to it. That is one of the principal reasons for requesting the Government to introduce spinning as a compulsory subject.

Unless this measure is adopted in all Government Lower Secondary Schools, and students are given lessons in this vital subject at least for half an hour a day, no other remedy can save us from our present labour, economic and industrial conditions.

One other thing that I wish to bring to your notice, Sir, is the price of *charkas*. It varies from Rs. 1—8—0 to Rs. 25. The former kind may be had on order from the Government Industrial School itself.

Now, about the cotton. If the Agricultural Member can help us in the matter, it is not a difficult question either.

So, this House once more put the request to the Government to accept this measure for compulsion for a period—say, about an year or two,—and see what result it would bring on the people then.

Mr. T. K. KRISHNA MENON.

We are on a very serious question. That is the reason why the President on more than one occasion asked for a thorough discussion of the subject. Evidently, he has seen the seriousness of the question. He wants more light, and, if both the officials as well as the non-officials will give him all the help he requires, probably the Diwan may work in the President in the proper way. It is for that reason that he is asking for more light on the subject. Though, when it comes to the question of finance, yet I shall side with the man at the wheel,

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when we are at the question itself, I think I should give my individual opinion. It is in response to the request for more light that I just rise to speak a few words on this question. I think the Hon'ble Member for Education will give us statistics to show that the number of pupils that leave the school from the Fourth Standard, from the Third Form and from the School Final classes is very, very great. Those that thus leave the school will not be in a position to enter Government service. What then is their fate? It is sad to contemplate their condition with just enough education to make them a menace to the State; they are left to swim or sink in the world. The question of unemployment, Sir, is staring in the face. It is high time that we spent a good portion of our money on the vocational side of our education. In Germany, in Japan, and latterly in America also, they have made the vocational side of education compulsory. In England, introduction of compulsion was at first thought by some to be a trespass on individual liberty. These fair-minded friends of the voluntary system latterly turned round and asked for legislation, so that the compulsory system in favour of vocational education may be introduced into that country. I wish all of you will kindly read the monumental work on Continuation Schools by no less a writer than Professor Sadler, President of the Commission appointed at the instance of the University of Calcutta. There he has stated these problems of unemployment and of industrial education in a masterly fashion. To make spinning a merely optional affair may not give us that satisfactory result which would be ours if we make it a little bit compulsory. If the existing funds will not now allow us to try the experiment, we should see that the literary schools are not paid so handsomely as they are now or that at least the vocational side of education is made as satisfactory as is possible. That is my individual opinion, and that I place before the House in all seriousness, as I am convinced that vocational education alone will make "the simple homes fuller of nobler interests and higher cares."

Mr. T. A. RAMACHANDRA AYYAR.

This was the premier cottage industry in India. This industry which was at one time able to produce the finest yarn in the world is now almost dead. The finest silks were made in India. Such fine yarns were made that cloths made of them worn ten-folded would have given a naked appearance. Kashmir and some other places in India were once famous for the finest hand-spun and hand-woven goods. When the Manchester mill goods were introduced in our homes, our people had

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curiosity for the foreign thing. From curiosity it came to necessity, and our people slowly began to forget an industry which was giving bread even in our cottages. When we were deprived of all our money, we began to see our folly, and we now want to take to our old system. But competition has become so high, and our people have become so unaccustomed to that profession that we have to submit to foreign domination. So in such cases, unless compulsion is made, there is no room for progress.

As the Secretary just remarked, the unemployment problem arises. The present system of education gives our boys a false notion of dignity. Having spent thousands of rupees for their education, expecting to become a Diwan or a member of the Executive Council, they become despondent, when they know they have to get all sorts of recommendations even to get a temporary appointment on Rs. 10 or Rs. 15. They think it below their dignity to go to their old family profession. They are untrained to their family profession, and their false notions of dignity prevent them from taking to their old professions. In such times, if they have been trained in spinning, it would have been a boon to them to earn their living in this way. As regards the girls, the same thing applies. The unemployment problem equally affects them. There are many young ladies in our State who have come out of the schools and colleges, and who have no work. Our boys can go out to foreign places, but young women—most of them—are not in a position to go far away from the State. They have to sit idle and waste their time, sending petitions after petitions to our Director. What can the Director do? He can employ only a limited number. If the supply exceeds the demand, he can do them no good. To them such an industry as spinning would have been a boon. At least in the Girls' Schools of our State, spinning must be made compulsory at any cost.

Our ancients, whenever they wanted to preserve a thing, classified it among sacred ones. When once a thing is considered sacred, it would not be forgotten. Unless the repetition of Vedas was considered sacred, it would have been forgotten now. To repeat them was considered sacred, and so even to-day you find thousands of Brahmans who can repeat Vedas by heart.

Similarly, our ancients knew that there would come a time, when the old cottage industry would be forgotten, and so, to preserve the time-honoured industry from foreign domination, they considered that, atleast for the sacred thread, which every Brahman has to wear, hand-spun (spinning himself) thread should be

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made use of. Spinners considered sacred thread made of this *thakli* is considered very sacred in many a Brahman home even to-day. The thread made out of this is perhaps the finest thread. So our ancients have preserved the simplest and most useful instrument from decay. In order to help a dying nation, our ancient priests have preserved this *thakli* as a panacea. About the necessity and usefulness of spinning, there can be no two opinions, and the mover, Mr. Wariar, has fully dilated on the subject. I support the motion.

Dr. A. G. MENON.

Sir, it is the duty of the Government to have some fund allotted for this and to introduce this subject into the curriculum. So far as financial help is concerned, it is required only as an initial expense for the purchase of cotton and *charkas*. As for the teachers, there is no necessity for the appointment of extra hands. I am told every year twenty teachers go to the Agricultural Superintendent to study Agriculture. They may be given lessons in Spinning and Weaving also. An ordinary adult will be able to grasp in a few days the principles of Spinning and Weaving. So, the present teachers themselves will be able to do the work, and no extra expense need be incurred.

If the Hon'ble Members for Agriculture and Forests were to co-operate with the Hon'ble Member for Education, the price of *charka* will not exceed Rs. 1—8—0 each. (*Hear, hear.*)

Sir, as for cotton, we need not go outside our own State. In Chittur Taluk there is sufficient cotton cultivation. And I say Chittur will be able to meet this demand. At present their market is Coimbatore and Tiruppur.

PRESIDENT.

Can Chittur Taluk supply sufficient cotton to meet our needs?

Dr. A. G. MENON.

Sufficient and more, Sir.

PRESIDENT.

Which part of the Taluk produces cotton?

Dr. A. G. MENON.

All the villages on the borders of the Coimbatore District —where the inhabitants are Tamilians—such as, Velantavalam, Vadakarapati, Erittanpati, Kozhinjampara, Gopalapuram, Menakshipuram, etc., etc.

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PRESIDENT.

Is the soil fit for cotton? Is it black cotton soil?

Dr. A. G. MENON.

To a certain extent, Sir; but cotton and tobacco are the chief agricultural products. Groundnut is also cultivated now.

Sir, we all know, the strong criticisms levelled against the Government in the budget debate for allotting large sums for higher education and the indifference shown to the technical side. Sir, is it not the duty of the Government to give some impetus to the technical side in the light of these criticisms?

With these remarks, I strongly support the motion and wish that the Government would introduce it as one of the compulsory subjects.

Mr. E. IKKANDA WARIAR.

Sir, I shall first answer the objections raised by the Hon'ble Member for Education and point out to you how hollow they are. He charged me with having made some sweeping remarks, but was not charitable enough to point out a single statement of mine as either untrue or exaggerated. Another sweeping remark against me was that I am an enthusiast, and that like all other enthusiasts I have overstated things. Sir, I stand by all that I said in my opening speech and challenge the Hon'ble Member to show that any one of my statements is either untrue overstated.

The next point is that the department has placed no bar on spinning, and that there are other handicrafts which are as good and useful as, if not better and more useful than, spinning, and he pointed out mat-making and basket-making as instances. Those who remember the passages that I read from the report of spinning in Allahabad Municipal schools will, I am sure, agree with me in thinking that mat-making does not possess half the merits of spinning. I do not deny that Mr. Ambookan's School has earned Rs. 120 from basket making or mat-making. But does it show that, if Mr. Ambookan had tried spinning, instead of basket-making, he would not have got Rs. 120? We heard from Mr. Ambookan himself that he tried the experiment of spinning only with 3 or 4 *charkas*, and that it was not a failure. He had to give it up for want of cotton. I make bold to assert that, if Mr. Ambookan had applied the same amount of money, energy and time for hand-spinning, he would have realised not only Rs. 120 but more. And after all, are mats and baskets so important and essential as clothes? It goes without my saying

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that one must have clothes to cover his nakedness, before he thinks of, or goes out for, anything else. Again, I never denied that there are other useful handicrafts fit to be introduced into our schools, and never wanted to destroy any other handicraft. Far from it. I will be second to none to welcome the introduction of as many handicrafts in schools as possible, and would rather like to see our schools converted, in the words of the Hon'ble Member for Education, into work-shops and factories, not for manufacturing clerks, as they at present are—which in turn create unemployment—but for manufacturing useful articles, which will supply the most elementary needs of man. In fact, my object in drawing the attention of this House to the greatness and sacredness of spinning was not to be little the importance of other handicrafts but to show that, of all the handicrafts sought to be introduced in our schools, it was the prince of handicrafts.

The Hon'ble Member for Education doubted the economic soundness of the *charka*, but I am glad that he conceded it, when he came to the end of his speech.

Another objection is that some may think that it is derogatory to their dignity to spin, and that it is not fair to compel them to do so against their will.

Mr. C. MATTHAI.

They were all objected to, because the ignorant parents, when they first introduced it, said: "We send our children to school for learning reading and writing and not for basket-making and spinning." But as I said, we are getting over prejudices, and the public sentiment is changing. There is not so much talk now, as there used to be.

Mr. E. IKKANDA WARIAR.

They must take to it as a sacred duty. Sir, let us not be sentimental. There were times, I admit, when spinning was considered to be derogatory to one's dignity. But those days are gone. When we find that some of the greatest and noblest sons of India make it a part of their religion to spin every day, when we find that some princes of our Royal Family and their consorts are regularly spinning, is there anybody who dare to say that it is derogatory to one's dignity to spin? If there is anybody, it only shows his ignorance and blind prejudice. At any rate, there are no specific instances before us. Let the Hon'ble Member for Education order a *charka* to-day and begin to spin and show his practical sympathy with the movement, I am sure that, within a month, if not earlier, hundreds of teachers in his department

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will follow him, and within an incredibly short time there will be an army of expert spinners in the department, which will have the additional advantage of solving the problem of spinning masters.

PRESIDENT.

Have you any leisure to do it ?

Mr. E. IKKANDA WARIAR.

Anybody who has the will can find it.

The Hon'ble Member says that he recognises the dignity, the economic soundness and the usefulness of spinning. Then, what is the harm in teaching it compulsorily in schools ? I remember to have heard him use the expression : " It smacks of German militarism ". A grosser misuse and misapplication of the expression I cannot imagine. Does the Government take the opinion of the parents and get their consent before they prepare the curriculum of studies ? Did they get the consent of the guardians, when they introduced the British Empire History in the High School classes—a subject so wide and difficult that even graduate teachers find it very difficult to do full justice to it ? Did they obtain the permission of the guardians, when they dispensed with slates in lower classes, and compelled the boys to purchase a large number of exercise books every year, every month, nay every week ? I may go even further and say that, even if there is opposition, we must overcome it and introduce it compulsorily in schools, in consideration of its economic importance. It was once our cottage industry, and it was by compulsion, worse than German militarism, that it was driven away from our homes. When England found that it could not compete under equal conditions, they had recourse to legislation.

Mr. C. A. OUSEPH.

I rise to a point of order. The speaker has made reference to the British Government : " brought down our industry " or some such thing.

PRESIDENT.

What is the objectionable expression ?

Mr. C. A. OUSEPH.

The British rule was killing the industry or something equal to that. Can we criticise the British Government ?

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PRESIDENT.

If the statement is warranted by facts, there can be no objection. I rule it can be allowed. Please go on, Mr. Wariar.

Mr. E. IKKANDA WARIAR.

What they did you can hear presently. In 1813 Indian cotton manufactures were liable to the following charges in England :—

Calicoes for every £100 in value—£81—2—11.

PRESIDENT.

How much! For £100 worth of cotton the duty is £81—2—11—very large!

Mr. E. IKKANDA WARIAR.

Yes, Sir, raw cotton for every 100 lbs.—£0—6—11; manufactured cotton for every £100 in value—£81—2—11. On the other hand, English cotton goods imported into India had to pay only 2½ per cent.

DIWAN BAHADUR DR. V. VERGHESE.

The authority for that, please.

Mr. E IKKANDA WARIAR.

Do you doubt this? Well, *The Economic History of India*" by Romesh Chandra Dutt.

Mr. C. ACHYUTA MENON.

I say one word. It is much worse than that. There was a statute in the English Law. Under that any man who was found to wear Dacca muslin was liable to prosecution and to pay a fine of 20 shillings or so.

PRESIDENT.

When did such a state of things exist?

Mr. C. ACHYUTA MENON.

But that has been repealed.

Mr. E. IKKANDA WARIAR.

The East India Company has done more atrocious things to kill the Indian industries. The Court of Directors in their despatch, dated 27th January 1801, opposed the employment of Indian ships in the trade between England and India. Here are their own words:—

"Besides these objections which apply to the measure generally, there is one that lies particularly against ships whose voyages commence from India, that they will be usually manned

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in great part with lascars or Indian sailors. Men of that race are not, by their physical frame and constitution, fitted for navigation of cold and boisterous latitudes; their nature and habits are formed to a warm climate, and short and easy voyages performed within the sphere of periodical winds; they have not strength of mind or body to encounter the hardships or perils to which ships are liable in the long and various navigation between India and Europe, especially in the winter storms of our northern seas, nor have they the courage which can be relied on for steady defence against an enemy".

Mark these words. How solicitous they are for our welfare! Our fond mothers will not be able to find a better expression for their love towards their children!

"But this is not all. The native sailors of India are, on their arrival here, led into scences which soon divest them of the respect and awe they had entertained in India for the European character. The contemptuous reports which they disseminate on their return cannot fail to have a very unfavourable influence upon the minds of our Asiatic subjects, whose reverence for our character which has hitherto contributed to maintain our supremacy in the East will be gradually changed, and the effects of it may prove extremely detrimental."

Here the cat is out. "Considered therefore in a physical, moral, commercial and political view, the apparent consequences of admitting those Indian sailors largely in our navigation, form a strong additional objection to the concession of the proposed privilege to any ship manned by them".

There are many other instances, but the time at my disposal does not permit me to dwell more on the subject. Sir, I do not make the proposal in a spirit of retaliation but only for the sake of self-preservation, nay, for our very existence.

The last objection of the Hon'ble Member for Education is that the Government has no money. This is a serious objection, and let us examine it a little closely. What I ask in my resolution is only to take the necessary steps to introduce hand-spinning as a compulsory handicraft in all the schools. The resolution does not prescribe the instrument to be used for spinning, or the number of hours they should spin, or the time when they should begin. If the Government accept the principle of my resolution, and if they are not in a position to spend money, let them introduce that small tiny spinning apparatus called *thakli*, which was used before the introduction of *charka*, and is

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still surviving in those villages where the *charka* has disappeared. It will not cost them anything. Every boy would make it for himself. When they are in a position to spend money, let them replace it by the *charka*, and after all, what is the amount required? It is enough, if every school has one set of *charkas*. The several classes in that school can work on them in turns. The maximum amount required for one set of *charkas* is only Rs. 133—8—0. This, as I told you in the opening speech, can be recouped at the end of 10 months. A spinning master is not a necessity. By small inducements the existing teachers can be made to take up the work. By one month's training anybody can become an expert spinner. In the Vivekodayam School no special spinning master is employed. Moreover, after some time, the students can be left to themselves, and some of them may be even engaged to teach other boys. But the Hon'ble Member for Education says that it has not been proved that it would be a paying concern. Even granting that it would not pay, why would it be paying? Is a Geometry class or any other literary class paying?

PRESIDENT.

Under your scheme, what will be the amount required for the *charkas* for one school?

Mr. E. IKKANDA WARIAR.

Rs. 140 at the most for the whole school. Rs 133—8—0 for *charkas* and other accessories, and Rs. 6—8—0 for stocking cotton. That is the initial expenditure. By the time they finish their first stock of cotton, they will be able to earn the amount necessary for the purchase of fresh stock by the sale of the yarn produced, and there is no other recurring expenditure. It will be the initial expenditure as well as the final.

PRESIDENT.

At an average of Rs. 150 for 500 schools, the amount required is Rs. 75,000, if the Government is going to introduce compulsion.

Mr. E. IKKANDA WARIAR.

Including all the schools of the State, there are 700 and odd schools, and the amount will be increased by Rs. 25,000 more.

PRESIDENT.

It is reasonable.

Mr. E. IKKANDA WARIAR.

If funds do not permit, *thakli* which costs nothing can be tried. The speed will be 60 yards per hour.

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PRESIDENT.

It is more a toy business to young boys playing marble.

Mr. E. IKKANDA WARIAR.

Of course, if pecuniary considerations stand in the way, and if the Government wants to give effect to the resolution, they can make use of it.

PRESIDENT.

In how many schools can we start this?

Mr. E. IKKANDA WARIAR.

If it is possible to introduce it in one school, so much the better. Something done towards spinning, I say, is better than doing nothing.

Mr. C. MATTHAI.

Already in more than 40 schools, it is introduced.

PRESIDENT.

Can we not make it compulsory in those schools?

Mr. C. MATTHAI.

Is there any virtue in the word "compulsory", and as long as the students do not take to it, what is the virtue in compelling? As a matter of fact, boys do not refuse, but the parents or the guardians stand in the way.

Mr. M. KRISHNA MENON.

Then there is no difficulty.

Mr. E. IKKANDA WARIAR.

Spinning is taught in various schools of the State. After making independent inquiries about it, I am in a position to say that it is a subject most enthusiastically welcomed by the boys as a relief in the midst of a crowded curriculum of literary subjects.

The Hon'ble Member for Education said that in something like 40 schools spinning has been introduced, but I say that in those schools it is done in a hap-hazard fashion. It is done more for the satisfaction of the Inspectors than for its own sake.

Mr. C. MATTHAI.

I take objection to that statement. Does it mean that when the exact number cannot be given, it is sham? I gave only a rough figure.

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Mr. A. B. SALEM.

I think it is time.

PRESIDENT.

This is a very difficult subject. (*Hear, hear.*) Mr. Wariar, I shall certainly give you 5 minutes more.

Mr. E. IKKANDA WARIAR.

In the way in which it is done at present, absolutely no good will result, unless it is made compulsory in all schools. Otherwise, the Government may spend some more money and waste it, as they have done in the case of other bigger schemes. It will produce no tangible results. If some students do not like it, they may not do it well. Under the present curriculum of studies, even if 2 hours are set apart every day, it will be liked by the boys. They have such a crowded programme of literary studies that they are sure to welcome it as a pleasing diversion.

Mr. C. MATTHAI.

I remember an instance at Pallivirutti, when the Diwan and myself visited that place. Nearly every school is enthusiastic about it.

Mr. A. B. SALEM.

But what about the financial condition?

Mr. C. MATTHAI.

This was what they told us. We happened to visit the school at Pallivirutti. We went to another school for inspection work, and on our way back we had some spare minutes, and we stepped into the Pallivirutti Lower Secondary School. We found the *charkas* there, and we were struck by the fact, and I asked the manager what is the use of these *charkas* here? He said that his boys were practising on them. My chief difficulty is in the supply of cotton. So I asked the manager: "How do you manage for your cotton?" Then he said, "Sir, boys are inquisitive about it. They are growing cotton in their compounds. They bring a handful of cotton with them, and then they take their turn at the *charka*. During one hour of the day the class goes to the spinning class for regular lessons".

Mr. E. IKKANDA WARIAR.

If you accept my statements and statistics as true, I have proved beyond doubt that it would be a paying concern. If you doubt its correctness, I request you to verify my statements by

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visiting the Vivekodayam School and see the registers and charts kept by them. If you do so, you will have the additional advantage of enjoying the pleasure of the music and beauty of the life-giving *charka*.

Alas ! these so-called reasons are not real reasons. They are manufactured for the occasion. I don't blame anybody for that. We are so wrapped with our modern environments that we have no inclinations to inquire into any problem which requires some amount of thought. The training given to us from our infancy is such that we are prone to accept, without examining, the dictum of men, who, we think, are able to pronounce their verdict on any subject, and that, without thinking for ourselves, we unhesitatingly agree with them. This mentality is deeply to be deplored. It is not to be wondered at. Centuries of foreign domination have so much emasculated us that we have lost the power of thinking for ourselves. Everything is thought out and wrought out by the British administrators, and we have nothing else to do, but to go on satisfying our hunger and propagating our species. We accept, without examining the premises, the conclusions that are thrust upon us by them as gospel truths—nay—we have neither the inclination nor the capacity to examine them.

I appeal to you in the name of the starving thousands, in the name of the half-starved farmers who form half the total population of the State, in the name of our country and humanity, to consider deeply over this resolution, before you give your final verdict.

The Hon'ble Member for Education charged me with being an enthusiast.

Mr. M. KRISHNA MENON.

That is rather a compliment.

Mr. C. MATTHAI.

But I must say all enthusiasts are liable to make too strong statements. That is because they see their own side very well, but they cannot see the other side so well. That is often the failing of a great man. I think, if we had many enthusiasts like Mr. Wariar, spinning would have got on much better than it is doing in the Cochin State.

I have visited the Vivekodayam School many a time, and every time I have gone there I have complimented them. I

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found the staff managing spinning very well. I think I went there about a month and a half ago. That was my last visit. I also discovered that the success of spinning in that school was largely due to the enthusiasm of the Hon'ble mover. When I say that enthusiasts are sometimes unreliable, it does not mean any reflection on them. It simply means that they are apt to believe other people are like themselves.

There may be 5,000 teachers in the Cochin State. If these 5,000 teachers were to take to spinning, it would be a logical conclusion that spinning would flourish everywhere, that is, in every school in the State. But practically, we know that it is not so easy. If we are to introduce spinning in schools, and if I can get Mr. Wariar to help me, the first thing I would ask the Diwan would be to employ his service for the propagation of spinning in the Cochin State. But I am sorry Mr. Wariar is not available for the purpose, and there are not very many like him in the Cochin State. If I were assured on that point, I would not have raised those objections, and I would not stand here as an obstructionist. I am sorry I could not satisfy Mr. Wariar to the extend he would have liked. I am sure he would have realised the difficulties standing in the way, if he had seen a little more of the world and known practical difficulties as I have done.

PRESIDENT.

He has studied a lot about the subject.

Mr. E. IKKANDA WARIAR.

I have studied under the Hon'ble Member also.

Mr. C. MATTHAI.

I take great credit for that. I am glad of his being my student, and I feel proud of it. But that is one thing, and to take every proposition of Mr. Wariar as a practical proposition is another thing. Well, we have been hearing very many suggestions in the course of the discussion. I shall state to this House what I think would be a practical course to adopt.

I am at one with every advocate of spinning that it is a most necessary art. It is also valuable as a subsidiary industry for the economic development of our country. I have absolutely no doubt on that point. As Mr. Wariar and several speakers observed, our country is poor. India is poor, because of the lack of suitable subsidiary industries. India is an agricultural country; our State is also mainly agricultural. We find in seasons

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of agricultural activity, men and women have plenty of work. But that is only twice or thrice a year, and in the intervening parts of the year, when work is slack, these men and women simply waste their time. It is surprising to see how men and women sit and starve, when they have no work to do. The value of a subsidiary industry comes in here. If these people can be made to discover that this could be carried on as a home industry, then it would supplement their earning capacity, and in that way help these poor people to tide over times of stress.

Spinning is one of the most suitable of subsidiary industries, the reason being that the thread that is spun, and the cloth that is woven can be used by every member of the household. Whatever is turned out can either be made use of or sold. It is easy for those who spin to learn weaving. That would supply their needs, so far as clothing is concerned, and the amount of household expenditure could thus be reduced in the case of poor people.

There are certain places in the State where, instead of driving the poor peasant to take to spinning as a subsidiary industry, other flourishing industries may be more profitably pursued; for instance, the industries connected with the cocoanut palm—which is abundant in certain parts of the State. Instead of the *charka*, you see the coir wheel turning from morning till night, and you hear it even at night. These people can save themselves the trouble of buying a commodity like cotton, which is not available locally, but if they have that commodity they can, of course, make use of it. Whatever commodity is produced from the cocoanut fibre, along these backwater regions, finds a ready sale, which goes to supplement the family income. When that is the case, it is not absolutely necessary that we should go and tell them, "It is your duty to spin". They are kept fully occupied and have no spare time, and therefore, I do not think that it is absolutely necessary for us to go and tell them that they must take to another subsidiary industry. If they suffered from lack of work, that would be reasonable. There are other industries, as, for instance, near Cranganur, if you go to the market at Patinettarayalam, you will find—whenever I go that way I find—poor women carrying to the market one or two mats each—coarse mats made of screw-pine. They take them, as we take money, and exchange them for necessary commodities.

PRESIDENT.

Have you not observed this on your way to Trippunittura?

Mr. C. MATTHAI.

There are people ready to buy these things, and the poor

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people take what things they are able to make and get ready money. Therefore, I do not see how the necessity to introduce spinning is so imperative in such localities as it is in other places. But there are very many places where industries of that kind do not flourish; and therefore, it is our bounden duty to encourage subsidiary arts of this kind and introduce them in schools.

Mr. M. KRISHNA MENON.

Why not Government teach to manufacture better coir? The price of coir produced in Travancore is three or four times the price of coir produced in our State.

Mr. C. MATTHAI.

If you visit some of the Rural Industrial Schools where coir works are carried on, you will find somewhat better machinery used for making coir than is generally seen in poor houses. Just now we have started a Coir School at Cherai. Government have passed orders on it recently. There we have got improved machinery. We have taken about 30 boys, and they do the work by means of that machinery.

What I was going to say was our chief difficulty is in connection with the supply of cotton. There are very many places where cotton is not available, and it has to be brought from distant places. I am glad to know from the Hon'ble Member for Tattamangalam that he would undertake the supply of cotton.

Dr. A. G. MENON.

I never said so. I never promised to undertake the supply. That is not the statement I made. Of course, I may try to assist our Director. That is all.

Mr. C. MATTHAI.

That will be a great help to us. For instance, at Trichur, on account of Mr. Rama Menon's Central Farm, the Vivekodayam School is able to get their supply of cotton. Otherwise, cotton has to come from the Tamil Districts. We are encouraging the growing of cotton in school gardens, and it is the boys that grow the cotton. Wherever that succeeds, our great difficulty with regard to the supply of cotton is solved. With the help of Mr. Rama Menon, we have been trying to ensure a perpetual supply by cultivating it in our school gardens, but I am sorry to say that the experiment has not been quite successful. You will find beautiful crops in some places, but in many places there is trouble from pests. All sorts of pests come and destroy the cotton crop. Another trouble is excessive monsoon which destroys the plants. We are experimenting and trying to get over these difficulties.

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When there is a place where there is a spinning mill, for instance, large quantities of yarn are turned out in the mill. In such places it seems a waste of labour for people to take to this laborious process of making yarn. It is much easier to buy the yarn from the mill, and then weave it into cloth. Weaving is a more pleasant occupation to a boy or girl than spinning. Where weaving is combined with spinning, there is better appreciation. The pupil is gratified to find that he is able not only to spin yarn but to turn it into cloth. It gives a certain amount of scope to his artistic taste in different ways. We have been trying to extend spinning in our schools. But where I differ from the Hon'ble mover is in this respect. I am at one with him as regards the desirability of introducing spinning in our schools and spreading the industry in the State. But then, there are practical difficulties. If we are going to introduce it in our schools, we have, according to the mover's estimate, to start with an initial outlay of Rs. 70,000. Well, Rs. 70,000 is the result of calculation on paper, but when you carry it out, the amount may swell to a lakh. That is our experience.

Dr. A. G. MENON.

Is it necessary that it should exceed it ? Why ? It may go down.

Mr. C. MATTHAI.

My experience is the other way.

PRESIDENT.

Estimates are always exceeded.

Mr. C. MATTHAI.

Not only the question of making *charkas*, but there is the question of transport and repair, and of providing accommodation.

What I have to suggest is this :—We should at the outset come to some understanding with Government as regards the actual amount that could be set apart for this purpose. That is the most important point—how much Government would be able to spare for this purpose, now that we all agree this is a thing to be encouraged. There was an amount of serious, vehement, talk about this matter, and it would be a great pity, if we did not do something tangible as a result of this display of enthusiasm. In fact, I am indebted to Mr. Wariar for his enthusiasm and for having moved this House regarding the necessity for the introduction of spinning. Other Hon'ble Members have spoken in the same strain. It would be a great gratification to me, if in my humble and small way I could contribute to this very

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desirable result. Let us sit down and calculate. Mr. Salem attempted to calculate for us, but I am afraid that landed us in a quagmire, so that we had better make our own calculation. At the outset, what we have to do is to know from Government how much money would be available for the purpose in the next budget. We have framed our budget for this year, and the Diwan knows how difficult it is to find funds.

PRESIDENT.

It can be done only in the next educational year.

Mr. C. MATTHAI.

Let us make up our minds to deliberate carefully over this matter.. We will set apart a certain sum for the promotion of spinning in our schools.

PRESIDENT.

Let us make a small beginning.

Mr. C. MATTHAI.

If we know the amount available, we can draw up a scheme. It is of no use to take spinning to a place where it is already flourishing. We shall find out other places where it is a real necessity. We will distribute this money in the most useful manner possible, and watch how it works for one or two years. You should credit us with a certain amount of common sense to make use of the amount set apart in a useful way ; and that, I think, is the most practical way of tackling this problem.

PRESIDENT.

The resolution does not require us to take steps all at once.

Mr. C. MATTHAI.

I mean, if we all agree in that liberal way, we shall live to see it flourish in every school in the Cochin State—I mean, if we keep it before us as an ideal which should find its way also into all our homes.

Mr. T. K. KRISHNA MENON.

Something may be done. That is all.

Mr. C. MATTHAI.

And then, not as a farce, but as a reality. I mean there are very many compulsory things we have introduced. You go and see how it actually works. Let us devote our attention to it. That is all what I have to say.

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PRESIDENT.

Supposing we say that we shall take necessary steps to *gradually* introduce spinning, are you not satisfied, Mr. Ikkanda Wariar?

Mr. E. IKKANDA WARIAR.

I shall accept it.

Mr. M. K. RAMAN.

There must be an amendment for that.

Mr. T. K. KRISHNA MENON.

No amendment. It is only an interpretation of the thing.

PRESIDENT.

We may understand the resolution in that sense. The words may be inserted so that the resolution may be accepted the Government.

Mr. T. K. KRISHNA MENON.

The resolution may then be so amended.

PRESIDENT.

So we will accept this resolution. The next resolution to be moved is one standing in the name of Mr. Rama Ayyar. It is a very important resolution. It is very unlikely we will be able to get through it to-day. If we proceed with it now, we will have to leave it rather half finished. We will terminate this sitting with a few remarks.

Members of the Cochin Legislative Council, This is the closing day of the first meeting of the present legislative session, and it is time for us to rise, as we have got through the business so far as it was possible to do. In formally concluding the proceedings of this meeting, I do not wish to detain you long. The continuous sitting of the five days' meeting must, I am sure, have taxed your energies and patience considerably. It is not for me to say how we conducted our business, what volume of useful work we got through, and whether our deliberations had been of service to the people of Cochin. I leave all these for your judgment. But one thing I may assure you, and that is this: It was my steady aim throughout the sitting to take you all into my full confidence, to show you all fairness and consideration so far as the rules of the House permitted, and to conduct the proceedings of the Council in an orderly, impartial and dignified manner. Wherever the rules admitted of an interpretation favourable to the development of the rights of the

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members of the Council, my interpretation was in that direction, and wherever the rules bound me to a definite course of action, I scrupulously adhered to those rules, whatever the consequences were. Another thing that I took as my guide was that I always looked to the spirit of the rule and not to its letter—to the substance of the thing and not to the form. I have honestly tried to adhere to these rules of guidance, and it is for you to say whether we have not on the whole acquitted ourselves well.

Many of you must have noticed with reference to the proceedings from day to day that references had to be made to the rules for deciding points of order, and I must say that such points of order have not been few. My endeavour has always been to give a ruling on such points, after mature consideration, and after hearing all that might be said thereon by the members of the House. Let it be borne in mind that it is the easiest thing for me to rule on the spur of the moment without reflection, but such rulings are not consistent with that respect and consideration due from the President to the Council. If such rulings are passed, they will have to be reconsidered, revised or changed the next moment, and such a course will obviously impair the dignified conduct of the proceedings of the Council. I feel that I gave ample opportunity to the members to express their thoughts freely and fearlessly, and wherever sincere criticisms were expressed in regard to Government actions, I gave due appreciation to them. I, for my part, welcomed the opportunity given to the Government to explain its true position in regard to the appointment of an official Chairman to the Mattancheri Municipal Council, and here I wish to say what part I had to play in my capacity as Diwan. I will not be far wrong, if I were to say that I was in the thick of the fight, and whenever I had to consider questions relating to the Mattancheri Municipality—and the occasions were not few—I had a most anxious time, and the decision ultimately arrived at by the Government was, as my Secretary, Mr. Damodara Menon, put it, taken with extreme regret. If the Mattancheri Municipal Council will, like the sister Councils of the State, prove to the Government that the right of electing a Chairman will be exercised properly, that the administration of the Council matters will be carried on in the interests of the rate-payers of the Municipality, and that its time and labour will not be spent in mutual recriminations and bickerings, Government will only be too ready to withdraw its official Chairman and confer the right of election on the representatives of the rate-payers. Let not the intentions of the Government be misunderstood.

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In regard to the various other matters discussed in the Council, I have not much to say. In my opinion the discussions have been carried on in a fair and full manner, and those who had occasion to speak on the subject had bestowed considerable time and attention to the various aspects of the question. It will be my great privilege to place before His Highness the Maharaja, as early as possible, the salient features of this meeting, and I am sure that His Highness will be extremely glad to learn how we performed our functions on this occasion.

As I already mentioned in my opening speech, in addition to this meeting, we will have two more meetings in this session Though I am not now in a position to say what the exact dates of those two meetings will be, my present idea is to have the next meeting early in Makaram and the subsequent meeting early in Kumbham. I think it will be inconvenient to the members of the House, if a meeting is arranged during the hot weather, which commences usually after the close of Kumbham. I have, therefore, resolved that the next two meetings should be over before the close of Kumbham. The interpellations, resolutions and motions which we have not been able to attend to at this meeting will be carried to the next meeting, and they cannot, as you know, lapse, as the present session is not prorogued. With the expression of my great pleasure in seeing you all at an early date, I adjourn this meeting *sine die*.

The Council adjourned at 4-46 p. m. with cheers to His Highness the Maharaja.

T. K. KRISHNA MENON,

Secretary to the Council.

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